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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 19, 1869.

THE PASTOR'S SUCCESS.

There is an idea entertained to some extent—or, there are individuals, and in fact almost whole communities, that at least act as though they seemed to hold the view—that the whole success of a pastor depends solely upon himself, without the slightest reference to themselves as being equally responsible with him. They give the impression that the church only has prosperous times, and souls are only converted, and God only glorified in proportion as the pastor has faith. If the church is not full of rejoicing, and sinners are not making, "Men and brethren whom shall we do to be saved?" the fault is too often attributed to the pastor, it being alleged that he does not enter heartily enough into his work; that if he manifested more interest in the welfare of his charge the difficulty would be all removed. It must of course be admitted that the ministry is very unfortunately open in some instances, to the charge of lack of interest, and hence failures of effort, but it is also true that by far too much is very often required of them, more than they are able to accomplish—and they are more than highly commended by the very exacting because their highest anticipations are not realized. Churches begin to think that at certain seasons they ought to have a revival; we agree with them in the thought, "they ought to have," and more, they may have. But when they simply think they should have revival, they are apt to carry the thought farther, and think that the pastor, by the exercise of his own faith, coupled with his individual exertions, unassisted by themselves, is equal to the carrying on of the work. They do not fully understand how great the burden they are putting on their pastor. Churches want to do more than think a revival is necessary, they want to feel that their own comfort and growth together with that of their pastor, as well as the conversion of sinners, is depending on them quite as much as on the under-shepherd. A writer in a contemporary says, "If a pastor is not successful who thinks of blaming any one else but himself, he must bear the stigma, however innocent he may be. Facts may testify that he has done his whole duty, and his efforts are entirely free from stain. Then who is to blame? We answer, the people. They are just as much required to have faith as the minister. The secret of many a revival of religion has been the faith of private members of the church in sympathy and co-operation with the pastor. If nobody steps up his hands, he will fail as did Moses when Amalek prevailed. Even Christ could not do many mighty works in certain places because of the infidelity of the people.

But, with others, was delivered from prison in answer to the prayers of the disciples, who were not really expecting him when he appeared before the door. A minister who had a revival every year acknowledged that a certain brother spent every Saturday night in prayer until twelve o'clock, for the blessing of God upon the labors of his pastor the next day. Can any one doubt that under such circumstances his preaching would be blessed?

After a large number of Christians had spent all night in prayer, livingston, of Scotland, preached an ordinary sermon, which was the means of the conversion of five hundred persons. Such examples teach us that the prayers and co-operation of the church are just as necessary as the preaching of the pastor. Now if the pastor does his duty, and the members of the church do not, and sinners are lost, who is responsible? Evidently the latter. Then how cautious the people should be about blaming the pastor when the sin lies at their own door!

DOUBTS AND DOUBTERS.

We are hearing a great deal about men who cannot believe in Christianity as a revelation from God, who entertain serious doubts about the immediate conception, who cannot believe the miracles of Jesus, who can never look upon Him whom the Jews crucified as the world's Saviour, and who see no sufficient testimony for the great fact of the resurrection. It has come to be a very popular thing for a man to question the statements of the Sacred Scriptures, and quibble about the natural and supernatural. Many a young man fancies himself wise, and wonders at the credulity of his seniors who accept the Bible as an inspired volume and Jesus Christ as the sinners' only Saviour. And since several gifted minds, like those for instance of Parker and Buckle, have made light of the high claims of the Christian religion, this habit of being sceptical has won peculiar prestige, and some people have come to look upon it as a mark of mental strength in a person to doubt and dispute on religious topics. All this, it must be conceded, is unfortunate so far as the class of so-called doubters is concerned. To the church of the living God it can do no harm. Against the doctrines of revelation all such array of human wisdom can avail nothing. God's Word is sure, and not one jot or tittle of it can fail. It has already silenced and convinced generations of sceptics.

What now is the cause of all this doubting? Why so many doubts? Who is the doubter? Here are questions calling for calm and candid study. Does this inability to believe the cardinal truths of the Bible arise from bad blood, or from a diseased brain, or from a rigidly reasoning intellect, or from a depraved heart? Almost every one who has known scepticism will admit that any one of the foregoing causes may exist singly, or two or more of them may exist in combination, and conduce to that state of mind known as scepticism. But is it not a fact, that the last named cause, a depraved heart, is in most cases the true one? Men do not understand because they do not wish to understand the Gospel. People cannot believe Jesus Christ to be the Saviour because they have never felt their own need of a Saviour. Is it not here that the real difficulty lies? Let us take a plain illustration. There are men who to this day doubt that intelligence can be transmitted by means of the electric telegraph. They reason and they dispute about the thing, and they ridicule all facts and proofs brought forward by scientists. They need all their messages by mail, the good old orthodox way. They have never realized the need of a quicker and surer mode of communication. Now, what is wanted to make them men believe in telegraphy is knowledge based on a deeply felt necessity. For instance, our doubter is far from home and in distress. He longs to acquaint his family with the main facts of his situation, and to beg their immediate help. By the tardy course of an ocean mail a week at least is

required for a letter to reach them. But relief so long put off is hardly better than none at all. He is reminded of the Atlantic cable, the butt of all his jests, and so pressing is his need, he determines to try the magnetic wire. In a few hours his message reaches his own door on another continent, and the longed-for answer flashes back. The doubter becomes a believer. Why? His need drove him to try what he had ridiculed, and he found the trial to be a glorious success.

Take another case. A man laughs at all the doctors say about opium being a narcotic, or chloroform being an anesthetic, until he stands in actual need of these powerful agents. When this scientific sceptic comes to have an acute inflammation, or some spasmodic disease, or when his arm must be amputated he finds no serious doubts disturbing his mind. Violent colic, or a compound fracture of the leg would quite suffice to cure his unbelief, and make him a thorough convert to medical science.

Just here do we think the trouble lies with many a person who cannot believe in Jesus Christ. He does not feel his need of a Saviour? Why should he? He does not feel himself to be a sinner. And what this man wants is not so much to study *Paley's Evidences* and *Baxter's Analogy* and the *Divine Attributes*, as to look in upon his own soul and see himself lost and ruined by sin. Every sane man that really sees himself will surely seek the Saviour of sinners. This rule has no exceptions. His utter need will make him cry out for help as heartily as did the blind man at Jericho, or the jailer at Philippi, and the blindness of the carnal man! Did the sceptic know himself as God knows him, how soon would his vain quibbles cease, and how earnestly would he plead for pardon and peace! "Subdued sinner," "Thou sinner I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked." A man who counts himself well never seeks a physician, and it is why many a doubter and disputant never acknowledges and never accepts Christ. An awfully depraved heart, asleep to danger and easy in sensuality; this too often is what makes our sceptics. This much about doubts and doubters. What can be done for them? Pray for them. Do not let it be that they want, it often leads their self-love, and fattens their conceit. Pray for them. Take them on your heart, pray reader, to the mercy seat. Bear them on your soul before God in unceasing, earnest petition. Let us pray more for unbelievers. The Lord so help us.

FIFTH DISTRICT MEETING.

The meeting of the churches of this district held its annual meeting with the first Greenwald church, commencing on Saturday the 5th inst. Rev. Robert French presided with the following account.

The meeting Saturday morning was not thinly attended, owing to the very heavy travelling. It was a good season though, the Lord meeting with us according to promise, and many hearts were made glad.

The meeting in the afternoon was, as usual, especially for the hearing of reports from the churches. The ministers present were: Revs J. N. Barnes, J. McKenzie, Thos. Vanwart, and R. French, and Laurence T. W. Carpenter and R. Garraty. Rev R. French was chosen Moderator. The district comprises fifteen churches, but there were reports from only four. This was in consequence of the great storm, which had been prevailing for two or three days previously, rendering the roads almost impassable. Those received however were encouraging; though as is almost invariably the case we could see that the great want of our churches is regular pastoral care. After the reception of the reports we had several stirring addresses from the brethren present. In the evening brother E. Garraty preached a good discourse from 2 Peter i. 11 verse. The sermon was followed by several exhortations. The Lord was with us of a truth. The Sabbath services were commenced with a prayer meeting at 9 o'clock, a. m. The first preaching service was commenced at half-past ten; preaching by Rev. J. N. Barnes, who showed the necessity of Christian effort to save souls, and build up the churches. After the sermon the Lord's Supper was administered. Rev. J. McKenzie preached in the afternoon, presenting Christ as the great physician of souls. Rev. A. B. Marsh, who arrived during the day, preached in the evening, from 1 Cor. xiii. 13 verse. This was a very excellent meeting. The business session was held on Monday. Some reports which were not forthcoming on Saturday, were submitted. The business was all done with the utmost harmony. It was a profitable meeting, many questions being asked, which elicited desired information. No missionary meeting was held, but after the business was concluded, a subscription was opened, and twenty-five dollars in cash realized for the Foreign Mission. A vote of thanks for the liberality shown in the mission, and a vote of thanks to the residents of the community for their kindness to the delegates and visitors, closed the session.

The next meeting is to be with the second Wickham Church, on the first Saturday in July next.

LETTER FROM REV. A. TAYLOR.

Dear Bro. McLellan—We have been greatly delighted, somewhat amazed, and a little inclined to be indignant, by reading lately some extracts from your correspondence, in reference to our Ministers reporting their doings and their labors in the columns of your excellent paper. We have been sincerely delighted that any of our more private brethren in the church took such an interest in the propriety of the ministry, as is made manifest by these extracts from the pen of your correspondents. It is a vital truth, that the ministry rejoices to understand that the lay element of the church takes an interest in their movements, for it is one of their sweetest joys to believe and know that other minds are interested in their behalf, and that other hearts are beating in unison with their own. We were formed for association, and hence we need sympathy, and when the laity of the church embrace the ministry in the arms of their confidence and their love, then it is that the ministry are strong to do battle for God, and can give their untiring energies to the work of saving souls.

In the warfare of life this interest of the laity is even more than silver and gold, and has been like a stay and a staff to many a toil-worn minister on the rugged pathway of life. And when this heartfelt interest has been exhibited, as it sometimes has been, according to the measure that reason approves and religion demands, it has conferred the boon that money could not buy, that calumny could not overthrow, and that even death itself could not destroy. Ours is joy in this matter, and we are very glad to believe that there is a large number among us who have that lively interest at heart, for the welfare of our ministry, and are doing what they can to promote it in our churches, and we sincerely pray that their numbers may rapidly increase. We have been somewhat amused, as well as delighted, in reading the extracts referred to. We smiled as we observed that peculiar disposition of inquisitiveness creeping out in the writings of your worthy correspondents. How nicely it glides into view in this wishing to learn what the ministry are about every now and then! One would suppose that it would be taken for granted that the ministry was about their proper work, doing what they could to advance the interests of religion and carry forward to completion the work of Christ. And very likely the brethren do believe that they are trying to do this. But they wish to see it on paper, so that they may be able to judge of it

themselves; and as the ministry is a kind of public property, their labours and their movements are all viewed in the same light, and Mr. Fry is determined to find out all about it. "Come now," he says, "tell us the whole story? What are you about in your part of the vineyard? Are the workmen all at peace, or are they at war? Is the Master among you at present, or has He withdrawn His presence? Tell us all about it in a few words, for I am very anxious to hear the whole story, and if you do not tell us I shall not like it very well; and I am fearful I shall lose my interest in the ministry, and shall cease to attend church, and forget to pay my yearly subscription. Come, you had better tell us all about it." Ah! alas, Mr. Fry, what a peculiar person you are, to wish to learn all our movements. But you shall, I assure you, only so much as we wish you to know. If we are in want of money, we will let you understand about that; and if we do write reports for the papers, we will gloss it over in such a way that when you think you know all about it you will be in the dark just the same. But, seriously, this passion is found, to a large extent, in our friendships; for the higher our friendships are, the higher this passion ranges, and our desire to learn what our brethren are doing is in exact proportion to the interest we take in their welfare, and develops itself in proportion to the love that animates our hearts.

We have said that we were inclined to be indignant. And so we have been. Only brother Editor, what our lay brethren would have us do! They would have us show up our deformities, no matter what they are. You know, sir, that when a lady gets a beautiful new bonnet, or a splendid silk dress, or a superb and costly shawl, that she is inclined to go to church, or to some other public place, to display her finery. Or if a gentleman should get a beautiful new beaver, or a splendid black suit, with shining boots in the bargain, he would be proud to show his equipment. But ask him to appear in public, or to go to church in his every day working dress, and will he not look daggers at you? Ask the lady if she will appear in public in the dress worn at her household arrangements, and will she not be indignant. So surely will. Is the ministry much of an exception? No, indeed. We like to show our new dresses as well as other persons, and if we have not new dresses to show we do not like to be dragged into view. If we are only having a revival, and the work of God is prospering in our hands, and sinners are being converted, then we like to appear in public and crown the blessing by giving the Saviour all the glory; but to tell about our every day life, the backslidings of some, and the carelessness of the many, of the desolation that is in the ranks of the army of the Lord, we do not like to do it, and we are a good deal inclined to be indignant at what should be presumed to ask it. But, brother Editor, as we write, the clouds pass away, and we have to confess that it is pride that has induced us to write as we have above. After all, sometimes people look just as well in their old dresses as in their new ones, and after a great deal better. You can greet them more heartily, and are less afraid than when in fine dress, and I heartily join with you and your correspondents in wishing we could hear from our brethren in the ministry a little often than we do, even if it be at the expense of seeing them in their every day garb as they are laboring in the work of the Lord. It would create a bond of union and draw us nearer together than we now are. Where are our brethren Pennington, Weyman, Noble, Dabson, Perry, Hartley, Gunter, Merritt, McMillin, Curry, McDonald, Shaw, Parsons, Bippel, Vanwart, and a host of others that I cannot remember just now, and who yet unworship self as well? It seems we might pen a few remarks once in a while, and create an interest that would be acceptable to the church with which we are associated, and lead our church into more activity. I am at present at Beaver Harbor, and it is a very low time here. Since I moved, I have been laboring at Campbell, and all I can say is, things are low and hard enough, the worst I ever saw here. I hope for the better, and desire to see a revival soon. Pray for us, dear brethren, and may a shower of divine grace soon burst on our beloved Zion. With respect, I remain your brother in Christ, A. TAYLOR, Beaver Harbor, Charlotte County, Feb. 8, 1869.

[We are pleased to receive and publish Bro. Taylor's communication; and we hope he will write again. We might answer his enquiries as to the whereabouts of some of the ministers whose names he mentions; but as we have heard nothing from any of them for a long time, we think it best to extend to them an invitation to speak for themselves. We shall be happy to make the columns of the *Intelligencer* a medium of communication between ministers and ministers, and ministers and churches. Every letter from those having at heart the welfare of the denomination only confirms the opinion we expressed that each church is anxious to hear from all the others.—Ed. Int.]

FROM BLISSVILLE.

Rev. F. BARON writes from Tracey's Mills, Blissville, where he now resides and labours. He says: "I like the idea of ministers and churches reporting themselves. Such news is always read with interest by those who love the cause of God and pray for its prosperity." He thought that he had nothing of interest to write, but says, "Since you made some reference to me in your last issue, I will send you some account of myself and my labour in this place." "The church here is in rather a low state, although there are many who are holding fast their profession without wavering."

"A few weeks since, Bro. Solomon Smith made us a visit. We engaged in a few special meetings. His coming was a help to me and to the people. Our last conference meeting, at which he was present, was a good one. Bro. E. Garraty was with us also one Lord's day, and preached to us twice with acceptance. Some souls have been revived, but no great result for good, as yet apparent. I have not held any meetings lately except on the Sabbath. We are praying for the blessing of God upon His cause in this place. This is not the best time for special meetings here, so many of the people are in the woods lumbering."

"We are moving (as you know), in the matter of building a Meeting House, and hope to succeed. My health has not been very good this winter, owing to taking a heavy cold; yet I am trying to do the best I can, leaving the results with God."

HOME MISSION REPORT.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society.

Dear Brother—I suppose you think it is time you heard from me and my mission. I reached Tobique, according to appointment, on the 17th inst., and found a good audience awaiting me. I attended three meetings on the Sabbath. On Monday, I met with the church at Andover, Portage, and the evening visiting the adjoining settlement, where I met with Bro. Thos. Fitzgibbon, and was warmly welcomed by the brethren and sisters. The following day I spent visiting the families, in company with Bro. F., who is laboring in this place. The Lord is blessing his labors in the conversion of souls. We had a good meeting that evening. On Wednesday, I went up the Tobique river as far as Arthuret, and preached that evening in the Campbell meeting house. On Thursday, I went some thirty-nine miles up the river to a place called Tilly Brook, where I met a hearty reception from Bro. Everett and family. I remained a week, and organized a small church. We

look up a collection for the mission of \$8.24. Thence I went to Three Brooks. I had some meetings in the house in which the last meeting of this District was held. The church here numbers twenty-one. I found it in a low state. Our meetings were solemn and well attended, until one heavy snow storm, which prevented the people meeting for a day or two. I baptized one on the Sabbath. The only regular preaching here, is by a Methodist brother, who preaches once a fortnight. We may truly say of this part of the country, that "the harvest is great but the laborers are few." I did not hold a missionary meeting here, because we had one last fall, but received \$4.08. I left the Tobique on the 8th inst., and propose returning the second week in March.

February 10, 1869. STEPHEN E. CURRIE.

NOVA SCOTIA HOME MISSION REPORT.

To the Rev. W. G. Weston, President of the Yarmouth and Shelburne Quarterly Meeting Home Mission Society.

DEAR BRO.—I have just ended my third month's labour in the mission field, and it again becomes my duty to report to you. The first week was spent at Barrington. I went on a visit to my family for a day or two intending to return to the town of Yarmouth to spend the Sabbath; but in consequence of a severe snow storm I was unable to get there, so I spent the Sabbath at Barrington. The next week was spent at Yarmouth town attending with the different denominations in their work of prayer; and I enjoyed myself very much. I had the pleasure of forming many new acquaintances, and renewing acquaintance with old friends. The meetings were held in the different churches, each minister presiding in his own church. Nothing special was enjoyed, but I believe good was done. I could but admire the very great friendliness and thorough Christian union that was manifest by the resident ministers toward each other, and especially to myself. The Sabbath following I had the pleasure of preaching in the Baptist church at 104 o'clock a. m., and in the evening in the Providence Methodist church; large and attentive congregations were in attendance, and I had much liberty in proclaiming to them the word of salvation. I hope it was not a lost day. The Monday evening following I met Eld. Sullivan at Sanford, and we then agreed to hold a protracted meeting in that place and at Sesson Hill, which has been attended to ever since. We have held the meetings afternoon and evening alternately between the two places. Eld. Sullivan has been with us only a part of the time; he is pastor of the church at Sanford, and is much beloved by his people. Some revival has been enjoyed, backsliders have been reclaimed, and a few sinners converted, and many more awakened to a sense of their lost condition, and are enquiring "What shall we do to be saved?" Indications of a great and glorious work of reformation are apparent upon the face of the surrounding community, which is manifested by the large numbers which, night after night, throng the sanctuaries. We had baptism at Sesson Hill yesterday, and expect a number more will go forward in that ordinance there and at Sanford next Sabbath. May God bless this people with an abundant outpouring of his Holy Spirit. Pray for us. I shall probably remain here for some time yet.

I have collected toward the funds of the society during the month \$25.53.

Yours in gospel fellowship, WM. DOWNEY, Sanford, Yarmouth N. S. February 1st, 1869.

THE MISSIONARY WORLD.

The following mission items will be found interesting.

SIAM.—The King of Siam, who had always befriended the missionaries, died of typhoid fever Oct. 1, in the 64th year of his age and the 18th year of his reign. He was in many respects an enlightened monarch, and his kingdom has grown in culture during his incumbency. He had eighty children at the time of his death, one of whom is his successor. The new monarch is 15 years of age, and has already three wives. The chief rulers hold their positions by an undoubted title, and promise to discharge their duties in an honorable manner. Most of the missionaries, male and female, in Bangkok, called on the new king Oct. 12. He received each cordially, with a shake of the hand and a salutation in English. It is rumored that a Russian priest has captured one of the members of the church in Bangkok, and placed him in irons. A representation of the case has been made to the United States Consul.

FRANCE.—Revival influences are enjoyed at present at St. Sauveur, to which place the missionary has just removed his residence. Soon after his removal, he arranged the course of religious services, including a sermon on the evening of the Sabbath. The church shortly afterwards requested that this might give place to a prayer-meeting. The pastor feared that the change might diminish the attendance, especially of the unconverted. But it proved to be of God. After three prayer-meetings, the Spirit came, tears flowed; there were fervent prayers, and souls were converted, while others are anxious. The work is spreading to other villages. Opposition is aroused, but the brethren are joyful in their work and in God.

RUSSIA.—The work prospered in Middle and Southern Russia. During the last quarter the missionary, Mr. Ondra, baptized 66—seven in a locality between a Russian and a Roman Catholic church. Meetings are crowded, and there are reports of some striking instances of conversion. The word is preached without molestation, especially in Kuriland, and baptism is administered at noonday in the presence of hundreds of spectators. The magistrates have issued a proclamation forbidding the people to disturb the worship. A religious festival was held lately to which brethren came from various colonies, some from nearly a hundred miles distant. One was present even from Turkey, and the Spirit came upon them "like a rushing, mighty wind." And at Tiflis, in Caucasia, it is said that seven have been baptized.

SWITZERLAND.—At a place near Zurich, in Switzerland, a new door has been opened. A man hitherto unknown has offered his house for the meetings, and a woman, led by the Spirit and the word of God to persevere the truth in regard to baptism, has united with the church. During the meeting of the Association with one of the churches, sermons were preached which were heard by hundreds, and eight were recently baptized and added to one of the churches, who were chiefly the fruit of these sermons.

NEW ZEALAND.—A new church of twelve members has lately been formed on the island of Oland, which stretches along to the south of Sweden eighty miles, and comprises thirty-four parishes. It is a dark region, and until now Baptist sentiments found no foothold on the island.

It is reported that in Norway the Spirit works powerfully. Several have lately become converts, and the prospects are promising. There is a great desire to hear the Word.

In Stockholm the meetings on Sabbath evenings are crowded, and the work advances as usual. There is a baptism every month. The Sabbath school numbers 200 children.

CHINA.—Twenty-three Chinese applied for admission to the church at Shanghai in October last; of whom six were received.

The native converts are efficient propagators of the Gospel. A missionary in Amoy writes—"Almost every convert is a missionary, and the European missionaries have often to enter upon new fields opened up by native agency." A little group of converts in Fuhua have been sent out into large cities around them, fifty, a hundred, or a hundred and fifty miles distant, into other darkness. And these men are reproducing Christianity in those places, and raising up new congregations.

At Shanghai more than twenty millions of pages of religious reading have been printed within a year. The work, however, needs more laborers. There is in China no more than one Protestant missionary to each three millions of souls.

INDIA.—In one vicinity in Northern India, near a mission station, there are twelve vernacular schools under the care of the mission, supported by a wealthy native. Pupils, 250. Among the number are 12 girls, nearly all relatives of the headmen of villages. The native lay agency in India is assuming increasing importance, and the number of these agents is steadily augmenting. At Madras is a native church, formed in 1851, and under the care of an ordained native preacher. The native congregation now numbers over 300. Many cannot obtain standing-room, and a considerable number, in the place where they worship, cannot even see the minister. The converted natives attached to this congregation numbered in 1865, 143; in 1866, 164; in 1867, 177; in 1868, 190, all fruits of the ministry of the native pastor. They have prayer meetings and female meetings, and all the usual agencies belonging to an efficient parish at home. They have also schools for poor children, and a school for training native preachers and Sunday school teachers. In 1867 the members of the church contributed 14 rupees, the fruits of the sale of rice which they had set apart from their daily meals, to promote the work of God in India. This is in addition to their church-door collections, their monthly subscriptions, and 400 rupees towards a fund for the building of a chapel.

AFRICA.—The mission premises near Abeokuta, some time since seized by rioters, have been restored to the missionaries. A friendly chief has invited the brethren to return, and the bells which were silent forty Sundays have again rung out to call the people to worship God. The heathen party supposed that it was all over with Christianity; but on the first Sabbath after the restoration the word of God was preached to an assembly of 425 hearers.

In South Africa, eight native preachers have recently been sent out from Natal to preach the gospel to their countrymen. They go voluntarily, having a desire to make known the Saviour they have found. Among the Zulus, there is encouragement at every step. In 1861 there were 166 church members; in 1868, 448, not including those who have died. More than one-tenth of the population regularly attend the preaching of the gospel.

MADAGASCAR.—The harvest time seems to have come in Madagascar. The idols are abolished, and the native Christians have met in the open air in the queen's camp to worship. At a place full of opposition sixteen months ago, two native Christians have built a simple place of worship, and one of them has written to a minister to come and preach in it, saying, "Do not tarry, but be quick." When the new queen recently came to the throne, she said of the implements of idolatry, "I need those things no longer. These idols are to rule in the palace no longer. Take them away to the village where they belong." The Sabbath, by requirement of the government is sacredly observed, and no public business is transacted. There is said to be a perfect rush of the people to the churches, of which in the capital there are seven large and two small ones. There are 5,500 church members.

TURKEY.—The American Board has at present in Turkey four theological seminaries, a high school for boys, and four high schools for girls, besides 125 common schools—the whole numbering 7,000 pupils. The churches number 516, including 75 minor places of worship. The average total attendance on divine worship is 9,000, and the annual sale of Bibles and religious books 50,000. Crowds of Armenians attend worship, and many are compelled to stand and listen outside of the chapels. Many of the people, though poor, give a tenth of their income to the cause of religion.

ITALY.—In the theological school at Milan are students from all parts of Italy, also from Austria, the Waldensians, Rome, Trieste, and the Tyrol. The school has existed two years, and 120 young men have sought admission, all eager to be qualified to preach Christ to their countrymen—though the means are lacking, so that only about one-sixth of them could be received. Seven are now laboring as evangelists. Gavezzi is laboring with pen and voice in the cause of Italian evangelization.

SOUTH AMERICA.—In October last, five at Rio Janeiro and two at Sao Paulo made a public profession of religion. They were all converts from Romanism. One of them, a school-teacher of more than ordinary intelligence, gave up his situation as a teacher, in preference to teaching, as she was required, some things contrary to the Word of God.

CONCLUSIONS.—God is answering the prayer of his Son through his church, as he promised: "Ask of me, my Son, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession."

MISCELLANY.—Secular and Religious.—A tin mine—said to be the richest in the world—has been discovered in California.

A hotel is to be built in Chicago at a cost of \$2,000,000.

Twenty-five Congregational Ministers are supported in California by the American H. M. Board.

A young Japanese sent to America to be educated has made a profession of the Christian faith.

Dr. Hall, of New York, recently preached a sermon on behalf of Domestic Missions; and the collection taken amounted to \$4,200. A gentleman sent a note inquiring the amount, at the same time intimating his intention to give an equal sum. Upon receiving the reply he forwarded \$5,300 so as to make it an even \$10,000. It came in cash, as he did not wish his name to appear even on a cheque.

Since the removal of the prohibition against foreign books, Bibles and Testaments have been going into Spain by thousands.

A city missionary in Glasgow was accosted on his round and invited to go into a house where some people wanted him to hold a prayer-meeting. He went in, and after prayer he found he was in a den of thieves, literally. He was robbed of all he had, and even his coat and vest were stripped off, and he was turned into the street.

VERY ACCIDENTAL.—We understood that after a public hall was arranged for, to hold this evening in a village in this county, a preacher arrived and wished to hold a meeting at the same time, when the managers postponed the hall for Divine Service.—*Amherst Gazette.*

Last week, says the New York *Observer* a young man of respectable parentage, who had recently become the heir to an estate of \$250,000, was murdered in his house of ill fame in this city. After receiving his mortal wounds, he was conveyed to the hospital, where his widowed mother came only in time to see him dead. Here is a tale of sin, shame, crime and wretchedness that exceeds the inventions of romance, and preaches to the young with fearful power.

Probably the largest Bible class in the world is that conducted in connection with Mr. Spurgeon's church in London, by Mrs. Bartlett, of which an interesting account is given in a recent number of the *Sunday School Teacher*. It is stated that on the first Sabbath of this organization, about eight years ago, three persons were present; and at the end of the first month there were fourteen regular attendants. The interest awakened increased, until, after several changes of location, made necessary for want of space, the average attendance became seven hundred, at which it now stands. More than seven hundred persons have been received to the church from this remarkable class.

✠ We are indebted to a friend in San Francisco for the following papers.

The funeral sermon of the late Mrs. Hartley was preached in the F. B. Church on Sabbath last, by the Rev. Mr. Parsons of Woodstock. The house was so crowded that many who came to the door could not get admittance. We regret to say that our esteemed Bro. Hartley is suffering at present with throat disease. He has not been able to preach for some weeks. We pray God to restore him speedily.—*Visitor.*

HALIFAX.—During the year ending December 31st 1868, 400 marriages, 1,186 births and 766 deaths took place in the city of Halifax.

THE NEWS AND THE PRESS.

FEBRUARY 19, 1869.

✠ Many thanks to our friends who are prompt in renewing their subscriptions. We hope others will not neglect to do likewise. With heavy payments to make at this season of the year, we need all the funds due us.

✠ ST. STEPHEN'S BANK PAPER will be taken in payment of all sums due the estate of the late Rev. E. McLeod; also for renewals and new subscriptions to the "INTELLIGENCER."—*Ed.*

LOCAL GOVERNMENT.—The Executive Council was in Session in Fredericton last week. Mr. Sutton's resignation of the office of Surveyor General and membership of the Council was accepted; Hon. W. P. Flewelling taking the office vacated by him. It is not supposed there will be any opposition to Mr. Flewelling's re-election as Surveyor General. Hon. Mr. Desbriay, a member of the Government without office, has tendered his resignation, because of the appointment of Mr. Flewelling to the Crown Land Department, he thinking the North Shore should have the office.

Whelan suffered the penalty of his crime on the 11th inst. The Privy Council refused to interfere. It was best that the law should take its course. No man could have had a more impartial and fair trial. Every effort was made, and every advantage allowed by the law, was taken by his counsel. And now that the sentence has been carried into effect, none who calmly and intelligently review the circumstances, and the evidence adduced, can for a moment question its justice. Whelan is said to have made some sort of a confession; how far it goes is not exactly known. He denies firing the shot that deprived McGee of his life, but admits that he knew of the assassination, knew the parties who committed the deed, and that it was his business to watch the victim, and inform the assassins of his whereabouts. He does not divulge the names of the parties, but says they will soon be known. He implicates O'Farrell, one of the lawyers who defended him when on trial, and says that he (O'Farrell) was largely instrumental in getting him in his unfortunate position.—It is difficult to say how much reliance should be placed on his statements. Very few doubts that he fired the fatal shot; though if he did not, but had the knowledge of, and participated in the plot to the extent admitted by him, he was sufficiently guilty to warrant his execution. If there were, as Whelan states, others connected with the dreadful crime it is to be hoped they may be discovered, that they too may be brought to justice. Whelan's statement it seems does not charge Buckley and Doyle with being parties to the assassination. There was no excitement, as some anticipated, at the execution, the prisoner's acknowledgment, having silenced even his friends.—A telegram to the *Morning Telegraph* on the 11th inst. said,

Execution took place exactly at 11 o'clock. There were about 5,000 spectators present, a very large proportion being women.

Whelan was much unmoved. He looked pale and more solemn than at any time during the trial. His muscles convulsively twitched while he stood on the drop, but he repeated audibly and earnestly the responses of his priests' prayers.